

Állāma Ábdu'l Hakīm Sharaf Qādri

The *King of Gnostics* [1]

By Muĥammad Ábdu'l Mubīn Nu'māni Qādri [2]

Translated by Abu Hanzala

It was on 1st September, 2007 – 18th Sha'bān, 1428 H – that Állāma Yāsīn Akhtar Mişbāĥi telephoned me with the heart breaking news of the demise of Muĥsin-e-Ahle Sunnat, Sharaf-e-Millat, Ĥazrat Állāma Ábdu'l Ĥakīm Sharaf Qādri Fāzil-e-Lāhori. Innā lillīhi wa innā ilayhi raji'ūn.

Állāma Sharaf Qādri went and took a world of knowledge with him. He left the field of writing, research and translating totally deserted. As soon as he went, it felt as if the guiding light of this field had extinguished and the saviour of the true religion had left us. Propagating the mission of Ahlu's Sunnah was in his blood and he worked tirelessly for the ummah.

Time and again he tried to get the leaders of the Ahlu's Sunnah to congregate and unite. He fully participated in the Sunni conference of Multan and even published a report of it. Although he lived in Pakistan, his vision was worldwide. He always offered his services where they were needed.

It was another Pakistani, Iĥsān Ilāhi Zahīr, who wrote the book *al-Barelwiya* and the Saudi government published and promoted it all over the world. Állāma Sharaf Qādri was the first person to write refutations to this book by writing *Andhere se ujāle tak* and *Shīshe ke ghar*. Later, these two books were gathered and published together as *al-Barelwiya kā taĥqīqi aur tanqīdi jāyeza.* This book shattered the influence of *al-Barelwiya* and provided such a strong rebuttal of the false

---

[1] Mawlāna Munawwar Átīq Rizwi referred to him thus at www.scholarspen.blogspot.com

[2] This article appeared in the monthly *Kanzu'l Imān*, Delhi. October 2007

accusations contained in it that proponents of Zaĥīr's book were left dumbfounded. Whoever read Állama Sharaf's book saw the lies that had been committed in *al-Barelwiya* and questioned the motives of the Saudis as to why they would publish a book that spread so many lies. Állama Sharaf wrote the book in Urdu but then added to it and translated it to Arabic by the name of *Min Áqāyid Ahl al-Sunnah* and distributed it in the Arab world. This achieved positive results and those scholars who had been misinformed about the name *Barelwi* were both delighted to learn the truth and also amazed.

It is Állāma Sharaf Qādri who introduced A'la Ĥazrat Imām Aĥmad Raza Muĥaddith-e-Barelwi to the Egyptian scholars. Publication of *Basātīn al-Ghufrān* and *al-Manzūmat al-Salāmīya* - which are the Arabic translations of *Ĥadāyiq-e-Bakhshish* and *Salām-e-Raza* respectively – came about due to his efforts.

After reading an introduction to his efforts, let us know see details.

Állāma Ábdu'l Ĥakīm Sharaf Qādri was born on 24th Sha'bān [13th August], 1363 H, in Mirzāpūr, District Hoshyārpūr [Punjab]. His father, Molvi Allāh Ditta bin Nūr Bakhsh was a pious Sūfi. It was his fathers nurturing that alongside being a leading scholar, Muĥaddith, writer and researcher, Állāma Sharaf Qādri became a prominent preacher who caused a revolution.

It was in his early years that he migrated to Lahore with his father. They lived near the Jāmia Mosque in which Állāma Ghulam al-Dīn had become renowned for his oratory. Állāma Sharaf Qādri would often accompany his father to hear his sermons. Állāma Ghulām al-Dīn would lovingly refer to Állāma Sharaf Qādri as *Állāma* and *Fāzil-e-Lāhori*. Allāh made these words of Állāma Ghulām al-Dīn ring true and in years to come, Ábdu'l Ĥakīm became known as *Állāma* and *Fāzil-e-Lāhori*.

After his initial education, he received education at the following institutes:

- Jāmia Rizwīya Mazhar-ul-Islām, Faisalābād
- Jāmia Imdādiya, Bandyāl, District Khushāb
- Jāmia Nizāmiya Rizwīya, Lahore
- Dāru'l Úlūm Zia Shams-ul-Islām, Siyāl Sharīf

In these institutes, he was taught by the greatest scholars of the age, most notably:

- Muĥaddith-e-A'zam Pakistan, Állāma Sardār Aĥmad Chishti Qādri Rizwi [student of Şadr al-Sharīáh A'zami], founder of Jāmia Rizwīya Mazhar-ul-Islām, Faisalābād

- Ĥazrat Állāma Ghulām Rasūl Rizwi, Shaykh al-Ĥadīth, Jāmia Rizwīya, Faisalābād
- Úmdat al-Mudarrisīn, Ĥazrat Állāma Átā Muĥammad Chishti Golrawi Bandyālwi
- Ĥazrat Állāma Mufti Ábdu'l Qayyūm Hazārwi, Mufti-e-A'zam Pakistan, Headteacher of Jāmia Nizāmiya Rizwīya, Lahore
- Ĥazrat Állāma Mufti Muĥammad Amīn, Jāmia Amīniya Rizwīya, Faisalābād
- Ĥazrat Állāma Muĥammad Ashraf Siyālwi, Shaykh al-Ĥadīth, Zia Shams-ul-Islām, Siyāl Sharīf

He taught at various institutes which include:

- Dāru'l Úlūm Islāmiya Raĥmānia, Haripūr Hazāri
- Madrasa Islāmiya Ishāát-ul-Úlūm, Chakwāl
- Jāmia Na'īmiya, Lahore
- Jāmia Nizāmiya Rizwīya, Lahore

Wherever he stayed, he continued his writing and publishing. His efforts truly shone through when he became the *Shaykh al-Ĥadīth* of Jāmia Nizāmiya Rizwīya, Lahore. Spending time with his teacher, Ĥazrat Állāma Mufti Ábdu'l Qayyūm Hazārwi, was very fruitful and Állāma Sharaf Qādri helped his teacher establish the *Raza Foundation* in Lahore from where 30 volumes of *Fatāwā Riđawīyyah* of Imām Aĥmad Raza Khān were published with *takhrīj* [references].

Near the end of his life, Állāma Sharaf Qādri left teaching and concentrated fully on writing. He was working on a translation of the Holy Qur'ān which I believe was left unfinished.[3] May Allāh allow one of his students or children to complete this task.

When I first met Állāma Sharaf Qādri is Sirhind for the Úrs of Mujaddid-e-Alfi Thāni álaihi'r raĥmah, my happiness was at its peak. For years we had communicated in writing but never had the opportunity to meet. It was during this meeting or another one that he said regarding his teacher: "Other teachers teach their students but Muĥaddith-e-A'zam would give us our lessons to drink. It was as though he picked something up and poured it into the heart."

This method of teaching was also found in another student of Şadr al-Sharīáh A'zami, namely, Ustad al-Úlamā', Ĥāfiz-e-Millat Ĥazrat Állāma Shāh Ĥāfiz Ábdu'l Ázīz Muĥaddith-e-Murādābādi, founder of al-Jāmiat al-Ashrafīya,

[3] I heard on QTV from Mufti Munīb al-Raĥmān that Állāma Sharaf Qādri did finish this translation – Abu Hanzala

Mubārakpūr, India. He would instill knowledge in his students regardless but would also give them the spirit to act on this. This is the reason why the blessings of Ĥāfiz-e-Millat are seen worldwide and the efforts of his students are well acknowledged.

Ĥazrat Muĥaddith-e-A'zam Pakistan and other teachers instilled pearls of knowledge in Ĥazrat Állāma Ábdu'l Ĥakīm Sharaf Qādri álaihi'r raĥmah and this resulted in his great aspiration for tablīgh which he had throughout his life. Regarding this ambition, Ĥazrat Állāma Ghulām Rasūl Sa'īdi writes:

"Ĥazrat Mawlāna Muĥammad Ábdu'l Ĥakīm Şaĥib Sharaf is a young scholar and his heart contains immeasurable feeling for Ahlu's Sunnah. To strive for the Ahlu's Sunnah is his mission and he produces more work than his means allow. His optimism is great and his efforts are enviable and worthy of copying.

I am acquainted with Sharaf Şaĥib since my student days when, apart from Nūri Kitāb Khāna, Lahore, there was no centre of Ahlu's Sunnah in terms of tablīgh. There was neither a reputable periodical nor any library. There was a drought in the field of writing and publication. Conversely, the opponents were publishing numerous books and pamphlets. Sharaf Şaĥib would often complain of this situation and his heart was continuously broken due to this famine and the thought of publishing books in support of Ahlu's Sunnah would frequently trouble him.

A few years later, there was a revolution within Ahlu's Sunnah. Many worthy periodicals came into existence and libraries were founded in many cities. Various books of Sunni scholars of yore were published. This encouraged others to start writing and many new books came into the market."[4]

This passage from Állāma Sa'īdi is enough to understand the revolutionary endeavours of Állāma Sharaf Qādri. Noteworthy is the fact that this passage was written 32 years ago when Állāma Sharaf Qādri was only 32 years of age. Indeed the services that he rendered thereafter are so vast that detailing them seems very difficult.

Where Állāma Sharaf Qādri was an outstanding teacher, he was also a master of Logic and Philosophy. It was in his early years of teaching that he published his marginalia of *Ahmad Hasan bar Ĥamd Allāh* which was unique and I believe it has not republished since. After entering the sphere of writing, he began concentrating on the books and monographs of Imām Aĥmad Raza Khān álaihi'r raĥmah. He wrote marginalia to and translated some monographs and also wrote a brief biography of A'la Ĥazrat entitled *Yād-e-A'la Ĥazrat*. From this we can tell

[4] Tazkira Akābir-e-Ahle Sunnat, p.18-19, Fayyāz-ul-Ĥasan Bookseller, Kanpur, India

that he had a special love for A'la Ĥazrat, the Imām of Ahlu's Sunnah and this was due to the *tarbīyah* of Muĥaddith-e-A'zam Pakistan álaihi'r raĥmah.

For the purpose of tablīgh, Mawlāna established *Maktaba Qādrīya* and published important books of the scholars of Ahlu's Sunnah. Similarly, he asked other bookshops to publish these books too. He wrote prologues to Urdu and Arabic books and some of these are so vast and well researched that they are, in themselves, worthy of being published separately. For example, his prologue and epilogue to *Bāgh-e-Hindutān*, translation of *al-Shūrat al-Hindīya*, are so extensive that they can be classed as books.

He also published *al-Ĥadīqa al-Nadīya* of Állāma Ábdu'l Ghani Nābulsi from Maktaba Nūrīya Rizwīya with his own prologue. When Állāma Arshad-ul-Qādri read this work, he wrote in one of his letters:

"Yesterday, my eyes had the good fortune of seeing *al-Ĥadīqa al-Nadīya*. My heart felt solace. Mawlāna Sharaf Qādri's prologue is also a prologue for his contemporaries. May Allāh give this Imām a worthy follower. The prologue is capturing, strong, thought provoking and full of knowledge. The language does not seem that of a non-Arab. May Allāh reward you all and open the door of resources from the unseen. You have laid a sound foundation for he spread of knowledge and wisdom.[5]

Now we will look at the written works of Ĥazrat Állāma Sharaf Qādri.

Books in Urdu

1. Yād-e-A'la Ĥazrat (80 pages) – this also contains the monograph *Fađl al-Ílm wa'l Úlamā'* by A'la Ĥazrat's father
2. Tazkira Akābir-e-Ahle Sunnat Pakistan (592 pages) – this important book has also been published by Fayyāz-ul-Ĥasan Bookseller, Kanpur
3. Sawāniĥ Sirāj al-Fuqahā – this is a biography of Mufti Sirāj Aĥmad Kānpūri which also contains a fatwa of A'la Ĥazrat on inheritance
4. Aĥsanu'l Kalām fī Masálati'l Qiyām
5. Masāyil Ahle Sunnat
6. Sunni Conference Multan (detailed report and suggestions)
7. Sunni Conference Multan kā pas manzar
8. Andhere se ujāle tak
9. Shīshe ke ghar

[5] Letter from Állāma Arshad-ul-Qādri to Mawlāna Muĥammad Mansha Tābish Qusūri – 13th February, 1979. Akābir-e-Ahle Sunnat, p.24

10. al-Barelwīya ka taĥqīqī aur tanqīdī jāyeza (amalgamation of books 8 and 9 above)
11. Ghāyat al-Iĥtiyāt fī Masála Ĥīlat al-Isqāţ (expiation for acts of worhip)
12. Nidāye Yā RasūlAllāh
13. Ázmaton ke pāsbān ya'nī Tazkira Akhyār-e-Millat (biographies of Sunni Akābir and scholars)
14. Nūr Nūr Chehre (Biographies of various Akābir and Aslāf)
15. Khulafāye Imām Aĥmad Raza
16. Lamáāt Imam Rabbāni (collection of 3 articles on Mujaddid Alfi Thāni)
17. Maqālāt-e-Rizwīya (12 essays about A'la Ĥazrat Imām Aĥmad Raza Muĥaddith Barelwi raĥimahullāh. Published by al-Majma' al-Islāmi, Mubārakpūr, India, 136 pages)
18. Maqālāt Sīrat-e-Tayyiba (collection of articles on the Sīrah of the Prophet şallAllāhu álaihi wasallam)
19. Áqāyid-o-Nazrīyāt (translation of *Min Áqāyid Ahl al-Sunnah*)

Books in Arabic

20. Min Áqāyid Ahl al-Sunnah
21. Ĥawl Mubĥath al-Tawassul
22. al-Ĥayāt al-Khālidah
23. al-Mu'jizāt wa Karāmāt al-Awliyā'
24. al-Mirđāt Ĥāshiya al-Mirqāt (fi'l Mantiq)
25. Madīnat al-Ílm

Translations (title of the translation – the translated book – the author)

26. Barakāt Āal-e-Rasūl – al-Sharaf al-Muábbad – Állāma Nabhāni
27. Mazārāt-e-Awliyā' – Kashf al-Nūr án Aşĥāb al-Qubūr – Állāma Ábdu'l Ghani Nablūsi
28. Islāmi Áqāyid – Adillah Ahl al-Sunnah wa'l Jamāáh – Állāma Sayyid Yusuf Hāshim Rifāí
29. Ta'āruf Fiqh-o-Tasawwuf – Taĥşīl al-Ta'arruf fī Ma'rifah al-Fiqh wa'l Tasawwuf – Shaykh Muĥaqqiq Ábdu'l Ĥaq Muĥaddith Dihlawi
30. Translation of Ashiátu'l Lum'āt – Shaykh Ábdu'l Ĥaq Muĥaddith Dihlawi (volumes 4,5,6)
31. Zindah Jāwed Khushbūen – Min Nafĥāt al-Khulūd – Shaykh Muĥammad Şāliĥ Farfūr, Damascus
32. Sadā Bahār Khushbūen – Min Rash'ĥāt al-Khulūd – Shaykh Muĥammad Şāliĥ Farfūr, Damascus
33. Translation of Taĥqīq al-Fatwa – Állāma Fazl-e-Ĥaq Khairābādi
34. Translation of Mutāla' al-Musarrāt Sharĥ Dalāyil al-Khairāt – Állāma Muĥammad Mahdi Fāsi

There are some books that are not mentioned in the above list that were written as articles or prologues.

Let us know mention his marginalia. We have already mentioned *al-Mirđāt Ĥāshiya al-Mirqāt*; the remaining are:

Marginalia [Ĥawāshi]

35. Ĥāshiya Tuĥfa Naşāiĥ	Sayyid Yusuf Ĥusaini
36. Ĥāshiya Badāi' Manžūm	Shaykh Áli Raza
37. Ĥāshiya Karīma	Shaykh Sa'di Shīrāzi
38. Ĥāshiya Nām-e-Ĥaq	Shaykh Sharfuddīn
39. Ĥāshiya Naĥw Mīr	Mīr Sayyid Sharīf Jurjāni
40. Ĥāshiya Qađi Mubārak	Arabic [unpublished]
41. Ĥāshiya Maṭūl	Arabic [unpublished]
42. Ĥāshiya Ĥamd Allāh	Urdu [unpublished]
43. Ĥāshiya Şadra	Urdu [unpublished]
44. Ĥāshiya Mīr Zāhid	Urdu [unpublished]
45. Ĥāshiya Risāla Qutbīyah	Urdu [unpublished]
46. Ĥāshiya Maibzi	Urdu [unpublished]

Prologues [Taqdīmāt]

Many of Állāma Sharaf Qādri's prologues are extensive with a few exceptions. These are:

47. Saif al-Jabbār
48. Bāghi Hindustān
49. Do Ahm Fatwe
50. al-Ĥadīqa al-Nadīya
51. Ghāyat al-Taĥqīq of A'la Ĥazrat
52. Taĥqīq al-Fatwa
53. Madārij al-Nubūwwah
54. Fawāid Makkīyah
55. Qawwāli Ki Sharaí Haisīyat
56. Mirát al-Taşānīf
57. Ghunyat al-Ṭālibīn
58. Fuyūz Ghawth-e-Yazdāni
59. Shifā' Sharīf
60. Naĥw Mīr
61. Mirqāt
62. Muṭāla' al-Musarrāt

It is possible that there are other prologues too.

Another achievement of Állāma Sharaf Qādri is getting *Fatĥ al-Raĥmān fī Ithbāt Madh'hab al-Nu'mān* of Shaykh Ábdu'l Ĥaq Muĥaddith Dihlawi translated and published. The translator is Mawlāna Muĥammad Muĥyuddīn. The book is written is unparalleled in support of the Ĥanafi madh'hab. The translation is called *Tāyeed Madh'hab Ĥanafi Aĥādīth Mubārakah Ki Roshni Mein*. It has been published by Arshad Brothers and is available in India. It is a valuable read.

To conclude, Ĥazrat Állāma Sharaf Qādri spent his whole life in the service of Islām and spreading knowledge. His life is a shining example for his contemporaries and young scholars alike.